

محاضرات شرح كتاب الثلاثة أصول

للشيخ الداعية البورسعيدية

محمد عبد الباقي



Shereen Al-Sayed Al-Araby

محاضرات شرح كتاب

Lecture of Explanation Book

الثلاثة أصول

Islamic faith

The Three principles

للشيخ الداعية البورسعيدى

محمد عبد الباقي

Port said's Sheikh

Mohamed Abdul Baqe

محاضرة 10

Lecture10

2013م

2013

حكم من أنكر أحد أركان الإيمان

Who unbeloved of one of the Pillars of Islam's faith is believer or disbeliever ?

أشهد أن لا إله إلا الله , وحده لا شريك له ، وأشهد أن محمداً عبد ورسوله

I bear witness that there is no god but Allah and I bear witness that Muhammad is His Messenger, and Abdul Allah

وبعد: Shereen Al-Sayed Al-Araby

And After :

يقول الشيخ :

Sheikh Ibn Othaymeen said :

وأركانه ستة

His Pillars was Six

ماهو ؟ الإيمان

What is that?? It was the Islam's faith

،اركانه ستة :

His Pillars was Six

الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره

It is: believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects

Shereen Al-Sayed Al-Araby

هذه هي أركان الإيمان

It is the Pillars of Islam's faith

ثم استدل على ذلك بقوله تعالى

: لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

[177البقرة](#)

Then he Relied on one evidence it is what Allah said in Quran:

(177)Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets

Sura Al-Baqara verse 177

فهذه هي الأركان أركان الإيمان

That is the Pillars of Islam's faith

إذا اختل ركن منها فإن الإنسان لا يكون مؤمناً إذا اختل ركن واحد من أركان الإيمان فإنه لا يكون مؤمناً

If the believer lost one of this Pillars he will be disbeliever if he lost one just one from this Islamic faith's pillars he will be disbeliever

فمثلاً إن آمن بالله وملائكته وكتبه ورسله واليوم الآخر ولم يؤمن بالقدر

Example: if he believe in Allah and His angels and His Books and His Messengers and in the Last Day, but he disbelieve in fate (qadar),

نقول له هذا كفر

We will say to him that is a disbeliever

ومن لم يؤمن بالقدر فليس بمؤمن

Who disbelieve in fate (qadar), he was disbeliever

وعبد الله بن عمر قال لمن جاء يسأل عن هؤلاء الذين يقولون بأن الأمر أنف وأن الله لا يعلم ما في غد

And Abdul Allah Ibn Omar (Allah bless them)said to those were came to his asking About whose said :

there is no Al-Qadar, and that the affair is left to chance.

And Allah doesn't know what will Happen Tomorrow

قال فإذا ما لقيتموهم فاعلموهم أنني بريء منهم وهم برءاء مني

He said: "Whenever you meet those people, then tell them that I am not of them and they are not of me.

ثم أقسم

And he swear:

والذي يحلف به عبد الله بن عمر رضي الله عنهما
لو أنفق أحدهم مثل أحد ذهباً ما تقبل منهم حتى يؤمن بالقدر

By the One Whom Abdullah swears by! If one of them were to spend gold the like of Uhud (mountain) in charity, it would not be accepted from him until he believes in Al-Qadar;

وكذلك الذي يؤمن بالرسول جميعاً ثم قال لا يؤمن بنوح فقط أو بإبراهيم فقط أو بموسى فقط أو بـعيسى فقط أو بمحمد – صلى الله عليه وسلم فقط نقول له لست بمؤمن لن تؤمن حتى تؤمن بجميع الرسل

so do, who disbelieve of the prophets all or disbelieve of one of the prophets for Example: disbelieve of prophet : Noh (Peace be upon him) alone , or disbelieve of prophet : Ibrahim (Peace be upon him) alone , or disbelieve of prophet : Musaa (Peace be upon him) alone , or disbelieve of prophet : Issa (Peace be upon him) alone , or disbelieve of prophet

:Muhamed (Peace be upon him) alone , we will say he is disbeliever, You will be believer if you believe of all prophets

ولذلك الذين يقولون أن النبي محمد – صلى الله عليه وسلم – ليس بنبي فهو كافر سواء كان من هذه الأمة أو كان نصرانياً أو كان يهودياً من لم يؤمن بنبوة النبي عليه الصلاة والسلام فليس بمؤمن

So, all who said the prophet Muhamed(Peace be upon him) is not prophet he will be disbeliever , Whether he was Amoslem or he was Christian or he was Jewish, all who disbelieve of the prophet Muhamed (Peace be upon him) he will be disbeliever,

من قال أوّمن بالله وبالرسل والكتب وباليوم الآخر والقدر لكني لا أوّمن بالملائكة نقول له أيضاً هذا كفر هذا كفر

who believes in Allah, the Last Day, the Book, and the prophets, and the fate (qadar), but disbelieve in the angels, will be disbeliever, he will be disbeliever

ما الدليل على هذا الكلام

What is The Islami's evidence of that ??

قال تعالى

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

[136 النساء](#)

And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

Sura Al-Nisaa verse 136

ثم أنه يكون بذلك مكذباً لكتاب الله فإن كتاب الله عز وجل تضمن الإيمان بالملائكة

Then he will be Belying the Quran because believe in the angels was Fixed in Quran

إذن أركان الايمان من كفر بشيء منها فإنه ليس بمؤمن
كافر

So, who disbelieve in one of Pillars of Islam's faith he will be disbeliever,

الكفر سهل؟؟!

Is the disbeliever word is Easy??!

لا الكفر ليس بسهل

No, it is not Easy

لكن ماذا نقول في رجل يقول أنا لا أؤمن بالملائكة أو لا أؤمن بالرسول أو لا أؤمن باليوم الآخر أو لا أؤمن بالقدر أو لا أؤمن بمحمد صلى الله عليه وسلم

But what will you say about man said : he disbelieve in the angels, or he disbelieve in the prophets, or he disbelieve in the the Last Day, or he disbelieve in the the fate (qadar) , or he disbelieve in the prophet Muhamed (Peace be upon him) ??!

واضح – طيب

Do you Understand ? !

Ok

[The Book on Faith](#) » Hadith

كتاب الإيمان عن رسول الله صلى الله عليه وسلم

40

The Book on Faith

(4)

Chapter: What Has Been Related About Jibril Describing Iman and Islam to the Prophet (SAW)

(4)

باب مَا جَاءَ فِي وَصْفِ جِبْرِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانَ وَالْإِسْلَامَ

Narrated Abdullah bin Buraidah from Yahya bin Ya'mur who said:

"The first person to speak about Al-Qadar was Ma'bad Al-Juhani." He said: "Humaid bin Abdur-Rahman Al-Himyari and I went out until we reached Al-Madinah, and we said: 'If we could only meet someone among the companions of the Prophet (ﷺ) so we could ask him about what those people have innovated.' [He said:] 'So we met him - meaning Abdullah bin 'Umar - while he was leaving the Masjid.' [He said:] 'My companion and I were on either side of him.' [He said:] I thought my companion was going to leave the speaking to me so I said: 'O Abu Abdur-Rahman! There is a group of people who recite the Qur'an and seek knowledge, and they claim there is no Al-Qadar, and that the affair is left to chance.' He said: 'Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom Abdullah

swears by! If one of them were to spend gold the like of Uhud (mountain) in charity, it would not be accepted from him until he believes in Al-Qadar; the good of it and the bad of it." He said: "Then he began to narrate, he said: "Umar bin Al-Khattab said: "We were with the Messenger of Allah when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet (ﷺ). He put his knees up against his knees, and then said: "O Muhammad! What is Iman?" He said "To believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and Al-Qadar, the good of it and the bad of it." He said: "Then what is Islam?" He said: "Testifying to La Ilaha Illallah, and that Muhammad is His servant and Messenger, establishing the Salat, giving the Zakat, performing Hajj to the House, and fasting (the month of) Ramadan." He said: "Then what is Ihsan?" He said "That (is) you worship Allah as if you see Him, and although you do not see Him, He certainly sees you." He said: "For all of those he replied to him: 'You have told the truth.'" He said: "So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: 'Then when is the Hour?' He (ﷺ) said: 'The one being asked knows no more than the questioner.' He said: 'Then what are its signs?' He said: 'That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.'" 'Umar said: 'Then the Prophet (ﷺ) met me three days after that and said: 'O 'Umar! Do you know who the questioner was? It was Jibril. He came to teach you about the matters of your religion."

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخَزَاعِيُّ، أَخْبَرَنَا وَكَيْعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ بَحْيَى بْنِ يَعْمَرٍ، قَالَ أَوَّلَ مَنْ تَكَلَّمَ فِي الْقَدَرِ مَعْبُدُ الْجَهَنِّيِّ قَالَ فَخَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ فَقُلْنَا لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا أَحَدَثَ هَؤُلَاءِ الْقَوْمُ . قَالَ فَلَقِينَاهُ يَعْني عَبْدُ اللَّهِ بْنُ عُمَرَ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ قَالَ فَاسْتَفْتَيْنَاهُ أَنَا وَصَاحِبِي قَالَ فَطَنَنْتُ أَنْ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنْ قَوْمًا يَفْرَعُونَ الْقُرْآنَ وَيَتَفَقَّرُونَ الْعِلْمَ وَيَزْعُمُونَ أَنْ لَا قَدَرَ وَأَنَّ الْأَمْرَ أَنْفٌ قَالَ فَإِذَا لَقِيتَ أَوْلَيْكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنِّي بَرَاءٌ وَالَّذِي يَخْلَفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أَحَدٍ ذَهَبًا مَا قِيلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ . قَالَ ثُمَّ أَنشَأَ يُحَدِّثُ فَقَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِمَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْزَقَ رُكْبَتَهُ بِرُكْبَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ فَمَا الْإِسْلَامُ قَالَ " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ " . قَالَ فَمَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ صَدَقْتَ . قَالَ فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَمَتَى السَّاعَةُ قَالَ " مَا الْمُسْتَوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَمَا أَمَارَتُهَا قَالَ أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخِفَاءَ الْعُرَاةَ الْعَالَةَ أَصْحَابَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ عُمَرُ فَلَقِينِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ بِثَلَاثَ فَقَالَ " يَا عُمَرُ هَلْ تَدْرِي مَنْ السَّائِلُ ذَاكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ " .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ . حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ كَهْمَسِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ . وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رَوَى مِنْ غَيْرِ وَجْهٍ نَحْوُ هَذَا عَنْ عُمَرَ . وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّحِيحُ هُوَ ابْنُ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Grade: Sahih (Darussalam)

Reference : Jami` at-Tirmidhi 2610
: Book 40,
In-book reference Hadith 5

English translation : Vol. 5, Book
38, Hadith 2610

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Shereen Al-Sayed Al-Araby